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# Emmanuel:

A
THANKSGIVING-SERMON
*PREACHED*
To the Honourable Houſe
*OF*
# COMMONS

Upon their Solemn day of praiſing God
for the victory obtained by the Parliaments
Forces in SOUTHVVALES,
In the Church of *Margarets Weſtminſter*, May 17. 1648.

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By STEPHEN MARSHALL B. D. Miniſter of
Gods Word at Finchingfield in Eſſex.

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MICAH 4. 11, 12, 13.

*Now alſo many Nations are gathered againſt thee that ſay, Let her be defiled, and let our eye look upon Zion.*
*But they know not the thoughts of the Lord, neither underſtand they his counſell; for he ſhall gather them as the ſheaves into the floor.*
*Ariſe and threſh O daughter of Zion.*
Rom. 8. 31. *If God be with us, who can be againſt us?*

*London*, Printed by *R. Cotes* for *Stephen Bowtell* at the
ſign of the Bible in Poppes-head Alley, 1648.

*Die Mercurii, 17 Maii, 1648.*

ORdered by the Commons assembled in Parliament, That Sir *John Trevour* doe from this House give Thanks to Mr. *Marshall*, for the great pains he took in his Sermon he preached this day at *Margarets Westminster* before the House of Commons, (it being a day of publick Thanksgiving for the Victory obtained by the Parliaments Forces in *Southwales*:) And that he be desired to Print his Sermon, wherein he is to have the usuall priviledge in Printing thereof.

*H. Elsynge Cler. Parl. D. Com.*

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*I doe appoint* Stephen Bowtell *to Print my Sermon.*

STEPHEN MARSHALL.

# To the Honourable THE House of Commons Assembled in PARLIAMENT.

*IN obedience to your commands, I here humbly present to publique view, what you were pleased with ready affections lately to attend unto. In it is cleared how vain the attempts of all men are against the people and Cause of God; and these seasonable Mercies and Deliverances may help to confirm us in waiting for the full accomplishment of all these promises. I confesse for our unworthy walking, and little improving many like Mercies, we continue still in a low condition, and lye under many heavie pressures; our times are like that day in* Zach. 14. Neither clear nor dark, not day nor night, *we are cast down, but not forsaken of our God, no not* though our land be filled with sin against the holy One of Israel, *God still appears in the mount of our difficulties:*

Zach. 14. 6, 7.

Jer. 51. 5.

*Methinks this his gracious dealing shews how willing he is yet to heal our backslidings, to take away our iniquities, to doe us good, and to preserve and establish us a people to himself. O! that God would now in the end teach this Nation to leave struggling one against another for a curse, and all to joyn together to wrastle with him for a blessing, and seek him in his own Gospel-way. O! that God would perswade such of this Nation who are engaged against the cause of God, to leave plotting and contriving of Designes, which shall not prosper, and in stead thereof joyn hands with those who desire to see the prosperity of Zion. And that all who are engaged in this Cause of God, would labour to manage it in Gods own way; That they would remember their Covenant, what they have sworn and promised; and by his grace study to make it good, how abundantly should we finde the fruits of his loving kindnesses showred down upon us! That this may be the study and endevour of you all who represent the whole Commonalty of this Nation, is the humble and earnest prayer of*

Your humble Servant in Christ,

STEPHEN MARSHALL.

# A SERMON PREACHED

## Before the Honourable Houſe of Commons at their Publick Thankſgiving, *May* 17. 1648.

Iſaiah 8. 9, 10.

*Aſſociate your ſelves, O ye people, and ye ſhall be broken in pieces, and give eare all ye of far Countries, gird your ſelves, and ye ſhall be broken in pieces, gird your ſelves, and ye ſhall be broken in pieces, take counſell together, and it ſhall come to nought, ſpeak the word, and it ſhall not ſtand, for God is with us.*

THis Chapter doth containe a threatning of two judgements; One againſt the Kingdomes of *Syria*, and the Kingdome of *Iſrael*, or the ten Tribes, that is in the foure firſt Verſes, and the ſumme of it is this, The Prophet had a young ſon, the Lord bids him, at the Circumciſion of his ſon, name

The Introduction, ſhewing the parts and ſcope of this whole chapter.

 him

him, *Maher-ſhalal-haſh-baz*, which ſignifies, *Make haſte to the ſpoil, make haſte to the prey*; and the Lord gives the reaſon of it, becauſe before that child ſhould bee able to call, my Father, my Mother, before hee ſhould bee able to ſay Dad or Mam, *The riches of* Damaſcus, *and the ſpoile of* Samaria *ſhall bee taken away before the King of Aſſyria*: and it came to paſſe accordingly, for this Propheſie was about the third yeer of King *Ahaz*, and in the fourth yeer, which was the yeer after, a great part of *Iſrael* was plunder'd and ſpoiled, and the Kingdome of *Syria* was wholly broken. The ſecond part of the chapter, begins at the fifth verſe, and that comaines a threatning of judgment, againſt the Kingdome of *Iudah*; and in it there are foure things remarkable: Firſt,

2 Kings 16.
2 Chron 28

1. Here is the cauſe of this terrible judgement, that God would bring upon the Kingdome of *Iudah*; Secondly,
2. Here is laid down, the judgement it ſelf, what it ſhould be; Thirdly,
3. Here is contained the deliverance of Gods people from the judgement; and, Fourthly,
4. Here is laid down the uſes, that God would have made of all this.

The cauſe of the judgement you have laid down, in the ſixt verſe; *Foraſmuch* (ſaith hee) as *this people refuſeth* (or ſlights) *the waters of Shiloah, which run ſlowly, and rejoyce in ReZin, and Remaliahs ſon*, becauſe of this, that is in one word, becauſe of their infidelity, becauſe they did not reſt upon the Goſpell promiſes made them in *Immanuel*, that ſalvation which hee had promiſed to come from the houſe of *David*, but ſlighted it becauſe the houſe of *David* was now low, and their neighbour Kingdomes of *Syria* and *Iſrael* were more

pompous

pompous and stately, then *Davids* throne, therefore they regarded not the promises made to it, but would bee glad to bee like those Kingdomes, who overtopt them; and to this end they made a confederacy with the King of *Assyria*, that they might bee the better able to cope with *Rezin* the King of *Syria*, and *Pekah* son of *Remaliah* the King of *Israel*: this the Prophet signifies in the words of refusing *the waters of* Shiloah *that run softly*, and *rejoycing in* Rezin *and* Remaliahs *son. Shiloah* was a little River which arose at the foot of Mount *Sion*, whence ran slowly, and in a crooked channell, which some thinkes it's called the *Dragons Well*, *Nehem.* 2. 13. and this smooth stream was conveyed in some *subterranean* channells into that pool mentioned, *Iohn* 9. 7. and was thence by pipes conveyed into the Kings Gardens and Orchards, and was of use to the whole City, yea and Temple of *Ierusalem*: The same River of *Shiloah* is that which the Propher mentions, *Psalm.* 46. *There is a River, the streames whereof make glad the City of God, the holy place of the Tabernacle of the most High.* By this River the Lord shadowes out the Kingdome of *Sion* and the house of *David*, which now was in a mean and low estate, and therefore despised by those unbeleeving Jews; and it is usuall with the Prophets, by Rivers to signify the adjacent Provinces, *Egypt* by *Nilus*, *Babylon* by *Euphrates*, &c. Now for this sinne of their unbeleif, and relying upon an arme of flesh the King of *Assyria*, was this judgment to come upon them. Then, Secondly,

*Lapid. in locum.*

Here is the judgment which therefore shall come upon them; because that little River of *Shiloah*, would not in their esteem doe them good, would not comfort them, the Lord would bring them waters, broad e- 2.

nough, foraine waters, such as they desired but little for their good, he would bring the *Assyrian* upon them, hee who they trusted in to be their deliverer, should come in, and be their spoil; *Now therefore behold the Lord bringeth upon them the waters of the rivers strong and many, even the King of* Assyria *and all his glory; and he shall come up over all his channels, and goe over all his banks, and he shall passe through* Judah, *he shall overflow and goe over; he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land Oh* Emmanuel.

This terrible judgement is laid downe in two comparisons: one of a great river, or the sea, that had broke over all his banks, a floud should spread over all their land, and reach up to the very neck; the other comparison is of an Eagle or fowl of prey, he should come and spread his wings over the breadth of the whole land; the whole land of *Iudea* should at one time be overspread by the mighty Army that *Senacherib* (whom they expected to be their Saviour) should bring upon them with a purpose to destroy them; and in the close of this threatning, there is an elegant Apostrophe, he turns his speech to Christ, he shal spread his wings over the breadth of *thy land, O Immanuel*; though it be thy land and thy people, *O Emmanuel*, yet because of their unbelief all this shall come upon them. This turning of his speech to Christ seems to be an indignity to Christ, that his land, under the notion of *his* land should be wasted by such a wicked King, but this appears to be added for two ends, one to signifie the certainty of the judgement, all that could possibly be pleaded, why there should be any hope of keeping off the judgement was *Emmanuels* title to this land, but it shall come though it be *Emmanuels* land; secondly, this is added as a secret ground of comfort of deliverance, because

it was the land of *Emmanuel*, the land and people where *Emmannel* was to be borne, and where he was to reign, where he had and would have his fire and furnace, his ſeat nd habitation, therefore their faith may expect deliverance: theſe are the two firſt parts of the Chapter; now my Text containes the third, which is the deliverance which the Lord would give them notwithſtanding their great unworthineſſe; but before I come to that, let me name this one leſſon, from the other two parts, namely,

That it is ordinary with God, when his people doe forſake his promiſes, and truſt to an arme of fleſh, he makes that arme of fleſh to bee their ſcourge, which they expected to be their helper; they had nothing that they would truſt to againſt theſe two neighbouring Kingdomes, but the power of the King of *Aſſyria*, and this King of *Aſſyria* ſhoud be their ſcourge to beat and almoſt to breake them in pieces: which is notably expreſſed 2 *Chron*. 28. 20, 21. *Ahaz* ſent all the treaſure he could rap and rend, thereby to ingage the King of *Aſſyria*. *And Tilgath-Pilneſer the King of* Aſſyria *came to him, and diſtreſſed him, but ſtrengthned him not; he helped him not*: therefore *Obſerv.*

Let us learne, that when we do truſt either to any nation, to any Army, or to any Councell, and relie upon them, with with-drawing our ſelves from the gratious promiſes of God, we take the ready way to bring ruine and deſtruction upon our ſelves. *Uſe.*

The third part of the Chapter, is that which I intend by the Lords aſſiſtance to treat upon; and that is, the deliverance which the Lord was pleaſed to promiſe this unworthy people in this 9, and 10. verſes: for the underſtanding whereof I would open two things; Firſt, The Text opened.

The matter contained in theſe two verſes: Secondly,

The manner, how the Lord is pleased to lay this down, and expresse it:

The matter of the two verses, containes these three Heads: First,

Here is a great conspiracie against the Church of God: Secondly,

Here is an eminent deliverance of the Church from this conspiracy: Thirdly,

Here is both the author of the deliverance, and the cause, why they should be delivered.

The conspiracie against them, is laid downe in these branches; First,

Here is the multitude of people, that were engaged in it, called, *ye people, and ye of far Countries*; a great many of them: Secondly,

2. Here is their *association*, their meeting about their businesse; *gather your selves together, associate your selves* ye people, come and meet: Thirdly,

3. Here is the Association of their *Councell*; *take counsell together*; contribute every one what you are able toward this designe: Fourthly,

4. Here is their agreement in the *Conclusion*; *Speake the word*, set it positively downe, *nemine contradicente*, this is the businesse we will doe, and carry it on as one man: then

5. Here is the preparation likewise of their *Armes*; *Gird your selves*, doe not only meet, and talke and agree, but arme, and march, and goe on with your businesse; all this is the preparation to the plot: Secondly,

2. Here is the defeat of this plot, and that is very notable, even the dissipating of their counsells, the ruine of all their enterprizes; Associate your selves, *but ye shall be broken*; gird your selves, *but ye shall be broken*;

ken, take counsell, *but it shall come to nought*; speak the word, set downe your conclusion, that you'l never part from, yet all shall not stand, all shall be a vain thing, it shall not onely not take effect, but returne upon your owne heads, to your owne ruine, ye shall be broken in pieces: Thirdly, 3.

Here is the Authour of it, and in the Author the cause; for *God is with us*: the Hebrew is, for *Emmanuel*; gather your selves, gird your selves, take counsell, speak the word, all shall come to nought, for *Emanuel*, that is, for it is *Emmanuels* cause that you oppose, it is *Emmanuels* people, that you fight against; it is *Emmanuel* who is the Leader, the Generall of that Army, one that will out-wit you, and out-plot you, and out-fight you, one for whom you are too few, and he alone will be too many for you, it is against Christ, and you doe but kick against the prickes; this is the matter of these two verses: then, Secondly, 2.

Note likewise the manner, how the Lord is pleased to lay this downe; which is done by severall rhetoricall, and figurative expressions: as First, 1.

Here is an Apostrophe; though the speech bee intended to his people, yet the Lord turnes himselfe to the *Assyrians*, who were comming against them; *Associate your selves, ye people, harken all ye of far Countries*: Secondly, 2.

It is laid down in the way of an Irony, and of a Sarcasme, a bitter scoffe, the Prophet sets down this whole businesse by way of contempt of these enemies, that were ingaged in the businesse; as if hee should have said thus, *I know your devices, you have concluded what you'l doe against* Ierusalem, *ingage you will*, well *be doing*, goe *on with your businesse, point your rendez vous*, carry

carry your Troopes and Regiments compleat with you, take an Oath of them all, reſolve what you'l doe, try your skill, doe your utmoſt, but it won't hold, it won't doe, you are too weak, you'l bee broken, you'l bee daſhed; Thus in a way of ſcorn the Lord is pleaſed to lay down this whole buſineſſe, and hee chuſes this manner of expreſſing of it, partly, that hee might thereby upbraid the confidence of the Enemy, who thought their buſineſſe was ſo ſure, that no check, much leſſe checkmate ſhould ever bee given them; you thinke you are very ſure of your buſineſſe, you make no queſtion of carrying the day: and partly, in it hee would expreſſe likewiſe, the holy confidence of the Prophet, and with the Prophet of all the people of God, when they have got a promiſe from God, that they can under the Lords protection, ſecurely looke upon all the preparations that their enemies make againſt them; for as it is the ſpeach of *God*, ſo it is the ſpeech of the *Church*, *Immanuel*, God is with *us*, therefore doe your worſt againſt us, wee feare you not: this I take to be the ſumme and the meaning of the words; Now out of the words many excellent inſtructions might bee learned: I intend but one, though I ſhall point at ſeverall others: as Firſt,

From the conſpiracy that was in all theſe people, thus aſſociating their perſons, their counſels, their treaſure, their armes, all for the ruine of the Church, and people of God; wee may obſerve the wonderfull conſent that is found in the enemies of *Zion*, to ruin and deſtroy it: learn I ſay,

*Obſer.* 1. There is a conſent and unitie in the enemies of the Church in their oppoſition againſt it.

That *there is a Concord, Harmony, and Vnity of Spirits, and endeavours in the enemies of the Church, to bring ruine and deſtruction upon it.* This is a truth that I ſhall

not

not need to prove, all the ages of the World have given sufficient proof of it; Satan and his instruments have appear'd in many shapes, sometime in the shape of a *Lion*, sometimes of a great *red Dragon*, sometimes of a *subtle Fox*, sometimes in the shape of an *innocent Lambe*; but what ever their shape bee, their purpose and worke hath ever been to make warre against the woman and her seed, to endeavour by all means possible, the ruine of the people of God, pursuing it with deadly fury, and powring out flouds of malice and rage against it. I know it could not be burthensome, if I should a little open the severall wayes, that they have taken; some more spirituall, some more carnall. Some more spirituall, one while indeavoring to corrupt their lives, by drawing them to wickednesse: sometimes to corrupt their faith, by drawing them to blasphemies or heresies: sometimes to corrupt their worship, by tainting it with idolatry and superstition: sometimes to break their union, by interrupting them with schismes and divisions: at other times to interrupt and breake their spirituall liberty, by putting bonds and yokes upon them, contrary to the Word, and at other times by outward means, by persecutions and open hostilities, by all the terrors, and threats, whatsoever the hand, and tongue, and interest, and power of the Devill, and all his instruments could ever bring to passe, they never have ceased to endeavour by all possible meanes to destroy *Immanuels* people; this is a knowne truth.

The severall wayes how they attempt it.

The true ground is onely that inbred enmity and opposition that is in the heart of all the seed of the Serpent against the seed of the woman, though no good reason at all, can be given why it should be so, yet *non amo te, nec possum dicere quare*; they doe not love them, they

*Reason.* From their enmity against it. Gen. 3. 15. Which proceeds from three causes.

they hate them, they must endevour to destroy them; there is an enmity against them: but yet because no hatred found amongst rationall creatures, is without (at least) some pretence of Reason, know yee that the Reason of their hatred, is grounded upon such things as these; the one is,

1. That the Church of Christ, is a terrible plague and vexation to all the rest of the World; I say, there is not such a plague to all the people of the world, as the Church of Christ is, and as Gods people are, because the lawes and rules by which they walke, doe threaten nothing but ruine and destruction, to all those that walke in other wayes; other people in the severall wayes they walke in, if you let them alone in their wayes, they will allow you to promise your selfe what you will in your wayes, their religions, and courses are good fellowes one to another, they can beare with them in their principles; but the people of God doe hold out that, which must bee the onely rule, and they tell all the world, that if they walke not according to their rule onely, they will be damned, and destroyed eternally, and so they vex them; and therefore one notes well, that when *Tiberius* the Emperour of *Rome*, having heard of the miracles of Christ, did propound to the Senate of *Rome*, that Christ might bee worshipped as a God, as well as their other Gods were, the Senate upon serious consultation rejected it, because (they said) if they entertain'd him, they must cast out all the rest, hee would suffer none to bee God but himself; and therefore in stead of owning him to bee one of theirs, they persecuted him, and owned all the rest: So it is, the two witnesses you read of, *Revel.* 11, vexed all the men that lived upon the earth, by their Prophesies, all the ser-

vants

vants of God by their rules, their faith, their lives, their worship, &c. Throw fire and brimstone in the faces of others, and therefore no wonder though they bee so bitterly hated and opposed Againe, another ground is,

That which Jesus Christ expresses, *hee hath chosen his people out of the World*, as out of a base, vile, and uncleane company, and upon his thus choosing, and calling, they in their whole conversation and garbe, doe leave the rest of the world, as unclean, vile and base; and there can be nothing so odious to a people as to bee so left: If there were some amongst our selves whose whole worke and endeavour should bee to leave *England*, and carry away all that they have out of it, as from a base people, and unworthy to bee loved or dwelt withall, and should seek their welfare in another Country, it were enough to turne the heart of all the Nation against them: this is the way of all Gods people, they cry down the glory of the world; the pleasures of the world, the riches of the world, the honour and pompe of the world, they cry all down as a base thing, and they professe, to lay up all their treasure elsewhere, and therefore the world cannot beare it: then add in the last place, 2. Iohn 15.19. Iohn 17.14.

That all that is excellent in the Church, is invisible and undiscernible by a carnall eye; they have in them many things that will challenge respect and reverence, but they are not seen; all the outside is poore, and base, and mean, and contemptible, unattended, unhonoured; and for such a poore low sort of people to take so much upon them, who have no worth in them, that others can discern, is intolerable, no marvaile that the world bee against them; this made the two Witnesses 3.

so hated, *Revel.* 11. that though they were but two, and they also cloathed in sackcloth, yet they durst undertake to throw fire in the faces of all men, who lived upon earth. Upon such grounds as these, there ever hath been in the hearts of all the enemies of the Church, an incessant indeavour, and an unanimous confederacy, to ruin them, and destroy them; I note this but for these two ends briefly; First,

*Use* 1. Therefore the the people of God, must look for a quiet in this world.

That it may teach all the servants of Christ, all the people of God, what they must look for in this world, while their lot is to live amongst worldly men; they must looke for no other, but plots, and conspiracies, and confederacies for their ruine; and let it not bee hard, It was so with the Lord himself, *Quod erat Christus erimus Christiani*; What Christ was, we Christians must bee; and it is enough, to be like our Master, while hee hee lived upon earth, although hee never did hurt any, walked unblamably, pitied all, helped all that came to him, yet hee was not beleeved in his word, he was reproached in his life, hated in his person, grieved in his Spirit, the whole way of the world went against him; and it must and will bee so with his servants, while there is a devill and a devillish spirit in the world, the gates of hell will bee working, in one kind or other, *Non semper saeviunt Nerones, sed nunquam cessat diabolus*, there are not alwayes raging *Neroes*, but there are alwayes devils and devillish men, every *Abel* shall be sure of a *Cain*, and the Congregation of Christs people must bee opposed by the association of Malignant enemies. But Secondly,

*Use* 2. Therefore they should unite for their own safety.

That which I would faine leave with you is this, even a use of wisdome, which all the servants of God should learn, since there is such a confederacy and an harmo-

harmony in the spirits and endeavours of all the enemies of Gods people for their ruine; how should this provoke al the servants of Christ to associate and unite themselves together, for their mutuall safetie? certainly when *Gebal*, and *Ammon*, and *Amalek*, and the *Philistines*, and they that dwell at *Tyre*, *Asher*, and the children of *Lot*, are all confederate against Gods people, it were a starke madnesse for *Ephraim* then to bite *Manasses*, and *Manasses* to bite *Ephraim*, and both these to devoure *Iudah*; O how uncomely, and unseasonable a thing is it, to find the people of God divided one from another, and helping by their jealousies, and divisions, the hurt and ruine one of another, at that time when there is one soul and spirit, possesses all their adversaries to destroy them; how sad is it, that we cannot learne that wisedome of our adversaries? looke over all the world, and you shall find, that the generality of the world, are all children of *Babel*, children of confusion, have severall interests one from another, can undermine one another, can fight one against another, yet they all can and doe *convenire in hoc tertio*, they all agree in this, that when there is a businesse against the Church of God, they will all be one against it: Shall not the servants of God joyn together for their safety? this duty of loving one another our Saviour presseth upon us by many arguments, we have one God, one Lord, one Faith, one Baptisme, &c. it was one of his last injunctions, Love one another, it's the band of perfection, &c. yet all will not do it, our great enemy knowes how open we lye to him, when a spirit of division is got in; they that have read the stories of the Church, are able to prove it, that next to Apostasie from God, the divisions that have been found amongst Gods people, have been the greatest means of their hurt and mischiefes.

Ephes. 1. 4. Iohn 13. Col. 3.

chief; God in mercy teach us now to learne our duty; ſure I am, this exhortation was never more needfull, and uſefull, then it is at this day, and unto this nation, where there are found a people, a godly people, for whom the Lord hath done admirable things, greater then which he hath not done ſince he brought *Iſrael* out of *Egypt*, and now after God hath done all this for us, wee are *tantum non* ſwallowed up, and ſhould it prove ſo, it muſt lie upon this, *our diviſions have undone us*, when the Lord hath prevented our enemies, wee have undermined one another, and been jealous one of another, and hated one another, and that ſo bitterly that I have often with ſorrow thought, that in *England* this day, it is not much better, then it is in *Turkie*, in this reſpect; they who write of the ſtate of the Chriſtians among the *Turks*, ſay this of them, that their diviſions are ſuch one againſt another, and their hatred ſo implacable, that they love the *Turke* better then they love one another, and that the *Turke* makes uſe of them as his inſtruments, and informers to ruine one another, and that if there were an Army of the one ſide able to cope with an Army of the *Turkes*, he that ſhall expect to have but one good wiſh from the reſt of the Chriſtians to accompany them, would be utterly deceived; which (ſaith a learned obſerver) makes their bondage irrecoverable; Alas that we ſhould be ſo neer it in *England*, that the diviſions that are got in amongſt the ſervants of God, ſhould make us like the Hieroglyphique of the Dragon and the Lion, fighting one againſt another, when the Griffin hangs over them to devoure them both when they have weakened & wounded one another. This is our preſent ſad condition, God in mercy amend it; I have much adoe to keep off from further enlarging my complaint upon this wofull theam,

theam, because our divisions (beside all other mischiefes which attend them,) hinder us from prising and esteeming deliverances and the mercies which God bestowes upon us, as in such a deliverance and mercy as we meet to praise God for this day; many, yea many honest and good men hardly know how to praise for it, when the instruments of it are men from whom we are divided in our affections, least possibly some such respect should be offered them as we like not: and thus God is deprived of his glory and we of our comfort. O the wofull fruits of our discord! Christ will not bear these things at our hands, he wil either make us one or none; I am perswaded he will either make us lay down these our divisions, or he will give us up into their hands, who will make us agree in eating the bread of affliction, and drinking the water of affliction, make us agree in one common calamity with a witnesse. Pardon this digression (if it be one) which the exigence of the times and our dangers, put me upon; I urge these things to stir up your frequent prayers that God would be merciful unto us, that we might not thus pul down our houses with our owne hands. Thus from the first part, the confederacy against the Church; the other I principally aime at, and that is,

The deliverance from it: where you have considerable two things: First,

The deliverance it selfe; the breaking of all the counsells of their enemies, and the turning of all upon their own heads: and Secondly,

The cause of it; and that is *Immanuel*, he is the worker of it.

Second and third part of the Text, the Churches deliverance and the cause of it.

Now though there be but one main lesson, that I purpose to handle, yet there are three or foure particulars, that I would hint and but little more then name, one is,

that

that although the Lord had brought these *Assyrians* upon his people, and delivered his people into their hands, yet their rage, and cruelty, and fury against his Church did move God to turn his hand upon them, though he had imployed them to afflict, and chastise his people:

*Observ.* 3. The rage and fury of the Churches enemies hasten the Churches deliverance. Deut. 32.

That the more rage and fury is in the enemies of the Church, the sooner doth the Lord compassionate the miseries of his Church; there are very many examples of it, in the 32. *Deuter. I said I would scatter them*, speaking of the rebellions of his people, which had anger'd him; I said (saith he) *I would even scatter them into corners, I would make the remembrance of them to cease from among men, were it not that I feare the furie of their enemy*, that he would exalt himselfe too much against them: *Senacherib* is a famous instance of this, *Esay* 10. God had stirred him up to goe against his people, to take the spoil of them, and to tread them downe as the mire in the streets: but *Senacheribs* rage grew higher, he would destroy and utterly cut them off, he would do to *Hierusalem* as he had done to *Samaria*, but even therefore did God compassionate his people, and ruine this proud adversary: so likewise, *Zach.* 1. 14, 15, 16. &c. *God was a little angry and displeased with his people, and the enemies helped forward the affliction*, but *therefore was God sore displeased with their enemies, and even therefore did he returne to* Hierusalem *with mercyes.*

Application. Thus you see God compassionates the misery of his people, the more the rage and furie of the adversary is kindled against them: And therefore (to apply this in a word or two) that which is to many in these dayes, is a wonderfull discouragement of heart, I thinke rather should to be a ground of hope to us; I mean the extream rage and fury which appears in the spirits of most

most wicked men against such as fear God, I believe there was never so much cloud, nor wrath, rage, nor fury, in the hearts of the enemies of Gods people as is this day to be found; they feare not to speake it out, that not a man of them shall live in the Kingdome, when once power comes into their hands; they hope the day is comming, and they make account to doe, as *Pharaoh* said he would do, when he followed the *Israelites* into the Red sea, I will now overtake them, my *wrath shall be now satisfied to the full upon them*; now who knowes but the Lord will doe his people the more good for this; as *David* said of *Shimei*, when he cursed him, and they would have had him take off his head, No (saith he) *let him curse, it may be God will doe me good for his cursing of me*; the more pride, and wrath there is in the hearts of those, that thinke to tread his people down, the more will God lay their insolency to his heart. Exod. 15. 9.

*Observ.* 2. With what scorne and contempt, God looks upon the preparations and forces of his Churches enemies.

Again, you may observe here, with what scorne and contempt the Lord doth speake of all the preparations of man against his people; here was a mighty Army listed and rallied, gathered together, met at their rendezvouz, yea, come into the Kingdome, and made account to carry all before them, but how disdainfully the Lord speakes of all their preparations; Associate your selves, goe your wayes on, you thinke to doe a great act, you make account to carry all, but it will not doe, it will not stand; poore people! you reckon without your host; thus the Lord (as the prophet saith) sits in heaven, and laughs at them; he scorns all their preparations, that they make against his servants: and truly the naming of it, should teach us to make the same use of it, that *Luther* did, Surely (saith he) if Jesus Christ sit in heaven and laugh at them, we should be foolish on earth, to sit and cry for fear. Ps. 22.

Application.

feare of them; for Christ well enough knowes what they can doe, and what they shall doe, let us never tremble at that which Iesus Christ laughes at. Observe further,

*Observ.* 3. That when the Lord doth think upon deliverance for his afflicted people, it is nothing of their worth, but only the interest of *Immanuel*, which prevailes with God; here the Lord had stirred up an enemy to come against them, and they came, and when they thought to doe great matters, the Lord would not let them, but would turne all upon their owne heads; and why? *for Immanuel, Immanuel is interessed in it*, not the worthinesse of Gods people, as he often saith it; be it knowne to you, *I doe nothing of all this for your sakes, be you ashamed and confounded, it is for my own names sake which I work for*; I regard the glory of my Son, Christs interest will bring deliverance, when the unworthines of the Church would rather call for vengeance. 'Tis true, God dearly loves his people, they are to him as the apple of his eye, Kingdomes and nations are nothing to him in comparison of his people, but 'tis no worth in them, nothing of their owne, which commends them to him, they often lye in their blood which yet is a time of love to him, and should he forbeare healing and helping till their worthinesse cal'd for deliverance it would, never come, 'tis that love wherewith he hath loved them in *Immanuel*, which brings all; therefore though we should be humbled and even tremble at the thought of our present unworthines, yet should Gods people comfortably hope and wait, that for Christs interest in our present cause and worke, deliverance will come.

*Application.*

Before I come to the chiefe lesson, point at one more,

That

That when the greatest inundations of miseries doe flow in upon the Church, yet the Lord sets bounds to them, that they cannot go so far as the enemy would: here the waters should come up to the chin, but yet not over head and eares; the Lord often afflicts his people, but he will not give them up to a totall spoile, and desolation; all these things deserve to be handled more fully, but the time will not allow it; I come now therefore to that onely lesson, that I intend more full to insist upon; and that is this,

*Immanuel, our blessed Saviour, doth turne all the plots and conspiracies, that are against his Church, upon the heads of the contrivers, and makes them for the salvation, and deliverance of his people:* that is the lesson,

*Observ. 5.* The main observation from the deliverance and the author of it.

That all the associations, and plots that are against Gods people, Jesus Christ doth so order the matter, that in the result and event, they shall be all turned upon the heads of the adversaries; and for the welfare of those that are his servants: there is no one argument in the whole booke of God more frequently repeated in various instances, then this doctrin which I have propounded: that of *Ægypt*, of *Sisera*, of *Senacherib*, of *Haman*, of the conspiracie against Christ; and a hundred others more, some relating to the Church in generall, some relating to particular godly men, in all of them the Lord hath ever made it good, that the mischief intended against his people, turns upon the heads of the contrivers. But to make it a little clear to you, I pray you note these four or five conclusions, which all lie in my Text: First,

Jesus Christ turns the most desperate designes of his Churches enemies upon their own heads, &c.

This cleared by five conclusions gathered out of the text.

I.

That all the plots and conspiracies, that wicked men have against the Church and people of God, Jesus Christ hath a hand in the contriving of them: there was *Senacherib*, he and his people had confederated and associated

God and our Lord Jesus Christ hath a hand in contriving all the designes that are against his people.

*Conclusion.* 1. Christ hath a hand in contriving every plot that is against the Church.

in this plot: but God sent him, verse 7. *Now therefore the Lord bringeth upon them the King of* Assyria: the Lord had determined how far he should goe, how hee should spread over all the land, *and his waters should reach up to the neck*: in the next Chapter but one, in the 10 *Isa.* God saith of him, *I sent him against them, though he did not thinke so*: So also in the 4. of *Micah*, *Many nations are gathered together against thee, &c.* but it followes presently, *I gather them as sheaves*; so in the famous case of the death of Christ, *Herod* and *Pontius Pilate* with the *Gentiles* and the people of *Israel* were gathered together against the Lord and against his Christ, but it was to do what Gods hand and counsell had before determined to be done. Secondly,

Acts 4. 26, 27, 28.

2. Christ intends one thing, the enemy another thing.

In this contrivement, Jesus Christ intendeth one thing, and the enemies intend another thing, each of them working according to their owne principles; that you have plain here, the *Assyrian* comes in, his intent is to swallow up all, the Lords intent is, that he himself and all his company shal be broken to pieces; thus *Iosephs* brethren thought evill against him, but God meant good to him; thus *Pharaoh* intended the extirpation of *Israel*, by that which God intended their propagation; thus *Haman* intended the ruine of *Mordecai* and all the *Iewes*, when God intended light and gladnesse and a good day to them; thus the nations *Micah* 4. intended to tread down *Zion*, when God intended they themselves should be threshed out: and 2 hundred examples more might be given, but I can only point at these things. Thirdly,

Gen. 50. 20. Exod. 1. 12. Hester 3. 1. Micah 4. 12, 13.

3. Christ often lets them goe on till they think to attain their end.

That Jesus Christ doth very frequently let the designs of the adversaries of his Church goe on, with a great deale of successe and prosperity, untill they think themselves

selves cock-sure of the whole businesse: this you may see in the Text here, they came with such a mighty Army, that they made no question of carrying all before them, made account all was their own; thus *Pharaoh* went on till he was confident his wrath should be satisfied upon them, *Exod.* 15. So *Haman* had got his decrees signed by the Kings letters, which by the law of *Persia* was irrevocable; thus was *Peter* kept in prison untill the very night before he should be executed: and so in abundance of other designs against the Church you may see the like, though it is very true that sometimes the Lord crushes them in the egge, and will not let them break out into Serpents; yet very often (as we say in the Gunpowder-treason) there wanted nothing, but to put the match to the powder, and the blow had been given; so God lets the plots and contrivements of the enemies of his Church, go on, untill they make account that there be no way in the world to stop them, or to prevent them, so that if Gods people be delivered, *their soules must escape as a bird out of the snare of the Fowler.* The next conclusion is,

Exod. 15. 9. Hester. 10. 8, 9.

Acts 12. 7.

That when the enemies make account all is sure, that they question not, but the day is their owne, then doth the Lord in some unexpected way, dash all their plots, bring them to nothing; thus God defeated *Pharaoh*, *Exod.* 15. thus was *Haman* defeated, thus was the conspiracy against *Paul* defeated, *Acts.* 26. a hundred instances might be given, but I shall only open one similitude which God useth to set down the manner of the destruction of *Nineveh*, *Nahum* 1. 16. *Nineveh* was then the head of this *Assyrian* Empire, and God expresseth the ruine of *Nineveh* thus, *when they are folden together, like thornes, and when they are drunken like drunkards, then*

4. Christ defeats them when they thinke themselves most sure. Acts 20. 12 &c.

*shall they be devoured as stubble fully dryed*; that is, when their plots are curiously weaved, and set so, that no man shall dare to touch them, no more then he would touch a wreath of thornes; they have so contrived the businesse that they would faine see the man that durst appeare against them; *They are folded together as thornes, and when they are drunken like drunkards*, that is, they are drunken with pride and confidence of their successe, they can hardly speak or goe, they are so drunken with confidence, when they are come thus to the top, *then shall they be devoured like dry stubble*, some way or other fire will be put to the thatch of the house, and set it a burning, and in a moment all is gone off. Thus *when the enemy is come in like a flood, the spirit of the Lord lifts up a standard against him.* Thus God delights to take his time, when they are at the highest, and feare the least, then God breaks their design; the last conclusion is,

Esa 59. 19.

5. When Christ breaks his enemies plots, he often breaks themselves also.

That when God breaks their designes, hee delights to break themselves, not onely to frustrate their designes, but to ruine them too, and deliver his people; so it is here, *Associate your selves, gather your selves, gird your selves, take counsell, but still you shall be broken to pieces, ye shall be broken to pieces, ye shall be broken to pieces*, three times it is in one verse, all breaking to pieces, ruin and destruction to them, and salvation, and deliverance to Gods people. Thus was it to *Pharaoh* and his hoast, thus was it to *Sisera* and his army; thus was it to *Oreb* and *Zeeb*, who perished at *Endor*, and became like dung upon the face of the earth, thus with *Senacharib* and his great Army, thus with all the Nations who were gathered together to defile *Zion*, and thus shall it be with all the enemies of the Church, *so let all thine enemies perish O Lord.* Could the time permit me, I would a little further

Exod. 1. 4. Iudges 15. Iudges 8. Psal. 3. 11. Iudg. 5 ult.

instruct

instruct you, out of the word, in the severall wayes, how Jesus Christ uses to affect this, which are all unexpected wayes unto his enemies; they are such as these.

The severall wayes how Christ delivers his Church and ruines their enemies.

Sometimes the Lord doth make some diversion for them; calls them off that they cannot goe on though they fully purpos'd it: 2 *Kings* 19.7,8. 1. 2 Kings 19. 7,8.

Sometimes the Lord doth infatuate their counsels, that they goe a simple way to worke in a businesse, that else might bee carried easily, *Esay* 19. 20, 12. 2. Esa. 19 20,12.

Sometimes the Lord doth breed divisions amongst themselves, that they who thought to destroy Gods people, help to destroy one another, 2 *Chron.* 20. 3. 2 Chron 20

Sometimes the Lord strikes into them a spirit of terror, and amazement, that they doe not know when it is, nor why it is, and yet their courage is wholly gone, and so God threatned it should be both to *Niniveh* and *Babylon*, *Esay* 13. 4. Esay 13. 8.

Sometimes the Lord stirres up other creatures to doe it; the Wind, the Sun, the Stars, nay it may be the very *insecta animalia*, *Exod.* 8. 9, 10. the Rats and Mice, and Frogs, and such poore creatures, and so delivers his people, as he did *Ieremiah* out of a dungeon by rotten rags. 5. Exod 8 9, 10.

Sometimes the Lord Jesus doth it, by his own immediate hand, as in my Text here; the hand of the Lord doth it as with devouring fire; So hee did against *Senacharib*; the Angel of God sent a plague, that in one night kil'd a matter of nineteore thousand: *Esay* 9.6. and *Esay* 1.3.7. 6. Esay 9.6. Esay 3.7.

Sometimes the Lord doth it by giving mighty strength unto a handfull of his own people, to bee able to tread downe, and to breake through huge hostes of them 7.

who

who made account to lick them up, as the Oxe should lick up a little fodder, *Iudges* 1. *Kings* 20. there are plentifull examples of all these; such wayes as these doth Jesus Christ delight to turn the plots of all the enemies of the Church upon their owne heads, and for his peoples deliverance the ground of it in one word, is this,

*Reason.* From the tender love and regard Iesus Christ bears to his people.

It all comes from that infinite love that Jesus Christ beares to his people; my Text hath it, you must be broken to pieces, for *Immanuel*; it is *Immanuel* land, it is *Immanuels* cause, it is *Immanuels* people: the tender love that Christ beares to his people, is the cause of all this, though they are altogether unworthy of it; *With an everlasting love have I loved thee*, in *Ier.* 31. 3. therefore with loving kindnesse will I thus draw thee; and in the 43. of *Isaiah*, *Since thou wast precious in mine eyes*, (saith God) that is, since I set my heart upon thee, *I will give men for thee, and people for thy life*: the Lord cares not to give a mighty Army of enemies for the ransome of them that are pretious in his eyes: and in another place, I'le make them of the Synagogue of Satan, fall at thy feet, and they shall know that I have loved thee; for their sakes is hee *Immanuel*, for their sakes is al power in heaven and earth committed to him, *the Father judgeth no man*, that is, the execution of all the Soveraigne authority of God; is now put into the hands of Jesus Christ, for this very end, God hath given him to be the head over all things *to the Church*, they are all to be subordinate for the good of the Church, his onely work and design is the welfare of his Church, upon the Church hee hath set his heart, the Church he carries in his bosome, his Church he hath writ upon the palmes of his hands, and the tablet of his breast, and

Ier. 31. 3. Isay 43. 4.

Revel. 3. 9.

Ioh. 5. 22.

Ephes. 1. 21,

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hee being furnished with all the power of God, and all the wisdome of God, and all the righteousnesse of God, it can bee no otherwise but that all designes and plots that are against the Church must bee dashed and come to nought, according to that promise in the latter end of the 54. of *Isaiah*, *No weapon that is formed against thee can prosper, but every tongue that riseth up against thee in judgement thou sholt condemn, this is the heritage of all Gods people, saith the Lord*: these things I know you are not unacquainted with, I shall now wind it up with an Application in two or three uses, and they are all of them such uses which the Lord teaches his people to make of it, in this very Chapter; the first is,

Esay 54. 17.

*Use* 1. Therefore let all men feare to have any hand against Gods people.

A word of Caution, because all plots and conspiracies against the Church must come to nothing, therefore *say not, a confederacy with them that say a confederacy*; this use of Prophet makes of it in the 12. verse, assoon as the Lord had made this promise, *He presently with a strong hand instructs him not to walk in the way of that people, saying, say not a confederacy with them, that say a confederacy*, that is, when others doe either out of ill will against Gods people, or from base feare, or any other principle whatever, associate themselves with the churches enemies do not you joyn in that confederacy with them: the same caution I give you, let it bee a watch-word to all of you, to beware how you have your hand in any designe that is against the cause and people of God, for certainly in it you can contrive nothing but your owne ruine; *Ahitophel* was a wise man and hee would joyne with *Absalon*, possibly onely out of policy, because hee saw *Absalon* was the rising star, and the people were discontented with *Davids* government, and factions were spread; and this man was like to carry it, and what be-

*Verse* 12.

came of this wise man? God turned his counsell into foolishnesse, hee twisted a halter to hang himself, and that was all; Thou maist by such plots kindle a fire to burn thy owne house, thou maist furbish a sword to run into thy owne bosome; but all thy contrivements and joynings with them, how wise or cunning so ever they are, must turn upon thy own head to thy ruin, if thou have any thing to doe with them; therefore as *Pilates* wife sent to him, *have thou nothing to doe against that just man*, so say I to you, have you nothing to do against Gods Servants, it is a dangerous and a wretched thing to be ingaged against them, it's a wretched thing to carry the devill in ones brain, to be plotting mischief, but to be unsuccessefull in attempts, yea to advance and doe good to them whom men would destroy, and themselves to perish for their labour, this is miserable, many a man with *Sampson* would bee content to perish upon condition, that they whom they oppose might perish with them, but that cannot be here, no plot will take, therefore let them alone, meddle not against those men for whose sake God will be ingaged against thee: this is one use, The second is,

*Use 3.* Vers. 12, 13, 14. 17. Therefore let Gods people stay upon Christ in all dark & difficult times.

A use of comfort: because *Immanuel* was with his people, *therefore* saith he, *Feare not their feare, be not dismayed, sanctifie you the Lord of hosts in your heart, he will be a sanctuary to you, trust in him though he hide his face from the house of Israel*; In many words the Prophet here doth animate and incourage the servants of God, in their greatest confusions which can possibly lie upon them, not to let their faith in *Immanuel* goe, but beare themselves upon him in the midst of all difficulties; This also would I a little presse upon you, because the Lord is thus engaged, and will order all things for the ru-

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ine of his enemies, and the good of his servants, therefore in the midst of all our darknesses and difficulties, hold your faith strong in *Immanuels* promises, which are many, hold you to them, and feare not any feare of man; I confesse, when in my weaknesse, I look upon the condition of these three Kingdomes of *England*, *Scotland*, and *Ireland*, there is not in reference to the people of God, a sadder spectacle upon earth, presented to my eye; Clouds of confusion hang over all our heads, wee may say of our troubles, as *Leah* said, when shee had a son born, shee called him *Gad*, Behold (said shee) a troope cometh; Troopes of misery break out against us, and threaten the people of God in all these three Kingdomes; the adversaries of the cause that we have beene engaged in, were never more, never so full of fury, never so diligent, they are like unto the Frogs, that came out of the mouth of the *Dragon*, and the false Prophet, and the Beast, that were to gather all the Kings of the earth to battaile against the Lambe, setting their confederacies, and sending their Emissaries into every corner; into every corner of *France*, of *Holland*, of *England*, and *Scotland*, and *Ireland*, where ever any confederacy may bee raised; and wee at home are a most pitifull, divided, disjoynted people, even we who have owned and joined in Gods cause, as if wee were the children of *Cadmus*, making it our worke to thrust our swords into one anothers bowels; or like the brethren of *Ishmael*, every mans sword is against us, and our sword against them; so that when I look upon the difficulties, and dangers that doe environ us, seriously I see no more probability of our withstanding the invading ruine, then it is for a levell of sand to withstand a Torrent of water, that comes running upon it, I say

thus it appeares to mee when I look upon these things, with carnall eyes: I can then see noway, but the wofullest confusion breaking in upon us, which a Kingdom can be plunged in, especially that the godly party are even like to be given up for a spoile, and a prey; all our foundations are out of joynt, and our whole house seemes falling; but what then? Must we therefore sit downe, and despaire? No, for *Immanuel*, because of *Immanuel* wee may beare up our hearts still; and to encourage you, I pray you carry home, these foure or five meditations: First,

1. Know you for certain, that there is not one of all these businesses, not any of these designes and plots that are in hand against us, but the best friend wee have in heaven and earth, hath stirred them all; no man could offer at you, so much as a drawne Dagger, if Jesus Christ did not draw it, and put it into his hand: and truly Gods people need not feare any great hurt from any designe that Jesus Christ hath his hand in; the clouds which Jesus Christ raiseth will all drop fatnesse, that is one, Christ hath contrived them all, and you may therefore look for good from them; Secondly,

2. Know for certaine that in the greatest rage and fury that ever is found amongst wicked men, *Immanuel* hath a negative voice; hee is not onely privy to all the counsels that are, but he hath a negative voice in them too: If hee say *nay*, all their yeas are not worth a farthing, to advance their businesse; wee use to say to the Papists, that if a generall councel could be called in Christendome, no good could bee expected from it, if the Pope bee allowed to have a negative voyce, for certainly hee will never passe any thing that shall be against the Church of *Rome*: Jesus Christ hath this negative

voice

voice; you may demand over whom hath Christ a negative voice? I tel you,

Over the Sun; hee *saith to the Sun, doe not shine*; 1.
though the Sun be prepared as a Gyant to run his race, if Iob 7.
Christ doe but say, doe not shine, the Sun puts his head
in a cloud. 2.

He hath a negative voice over the Seas; if he say to the Seas, goe not there, the raging waves of the Sea cannot stir; it is an observation that *Basil* hath upon *Egypt*, that the land of *Egypt* lies lower then the red Sea, that the red Sea, is higher then the land of *Egypt*, so that there is no reason can be given why the red Sea doth not drown all *Egypt* and swallow it up, every day, but onely the Lord doth not give his voyce to it, he hath said to the waves of it, *Hitherto ye shall come, and here yee shall turne back* up on a levell ground; yea runne away from a lower ground, and when the waves roare, he but saith, *peace, bee still*, and husheth them as a child.

Christ hath a negative voice over the Devill; If 3.
the Devill would but goe into a hog, and Christ
say, no, you shall not goe, he cannot enter into a Swine.

Hee hath a negative voyce over all mort all men; in 4.
all their plots and conspiracies; If hee say, it shall not
stand, it is to no purpose: certainly Beloved, wee may
beare up our hearts comfortably upon such grounds as
these; yea, Thirdly, as Christ contrives all, and hath a ne-
gative voice in all; so,

All these doe but work his work: hee is not onely 3.
one of them, but they are all his Agents too; hee hath
some worke to doe, whatever it bee wherein hee im-
ploys them, and though hee let them worke according
to their principles, yet they all worke the work of the
Lord, the devills in hell worke the worke of Christ, as

well as the Angels in heaven; the Pope of *Rome* works the worke of Christ, as well as a faithfull Minister in a Pulpit doth; I mean not that they doe it from right principles, or doe it according to rule, but *de facto*, they doe nothing but what Christ will have done, as the *Iews* and *Romans* did *in crucifying Christ*, when they hung him upon the crosse, they did nothing, but what
Acts 4. 28. the Lords counsell had determined to bee done before the foundations of the World were laid; Nay I adde in the last place, to strengthen you, that as they work all of them the Lords work; So

4. The Lords work & design is, *the good of his Church*, the calling, the purging, the preserving, the building, and nourishing, and growth of the Church, is all the work that Jesus Christ hath to doe, when that is done, the world ends, and he resignes up the Kingdome into his Fathers hand; now certainly if we can beleeve all these things, may not our hearts rest quiet? May not wee (if wee be ingaged in a good cause, may not wee I say) with comfort and confidence, put it into the Lords hand, and let him doe what hee will? I am perswaded the ground of all the diffidence and discouragement that is found amongst the people of God this day, arises from their ignorance of the interest of Jesus Christ in these publick affaires, and I know also that to those men that are but Politicians, and carry carnall and worldly designes of their own, such a lesson as this can be of no use, nor stay to them, for Jesus Christ is against them; but for those that have a spirituall eye, and would bee glad to have some prop to lean upon, this may stay and quiet their hearts; they may comfortably set down this conclusion, their Adversary may have great power and strength, but the Church hath *Immanuel*; they have the wealth of the World,

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the Church hath the wealth of *Immanuel*, the wisdome, care and goodnesse of *Immanuel*; they have the whole world to joyn with them, but we have Jesus Christ with us, and that's more; *non est consilium contra Dominum*; there is no counsell, nor strength against the Lord: therefore stay, and quiet your hearts with these things, especially this might stay us against our feares of having this tender plant of Reformation blasted and spoiled by the many enemies who oppose it, it hath been Christs ordinary way to let his enemies set against his worke, when its but a tender plant, when in all likelihood it may bee most easily spoil'd, and he orders it so purposely to make men see and know that when they have vented their utmost rage, and done their worst, hee will carry it on in despight of them. I conclude this use in the Prophets words in this place, Sanctifie the Lord in your hearts, fear not mens feare, looke to Christ, even though hee hide his face, one word spoken by him, can and will in due time quiet all these stormy waves: and then Thirdly, with which I will end, This lesson is applyed here by the Prophet likewise,

*Use 3.* Exhortation: Therefore keep Christ with us and we are well enough. V. 16. 19, 20.

*For duty*, therefore saith hee, *Bind up the testimonie, and seale up my Law amongst my Schollers, and when any say to you, seek to Witches, or Wizzards, or* they that *have familiar Spirits, goe not after them*; but hold to *Immanuels* testimony, the plain meaning of it: is this, that because the salvation and deliverance of the Church from all dangers, comes onely from *Immanuel*, therefore wee should bee carefull to ingage *Immanuel* to us, hold close to his rules, bind up *Immanuels* testimonies, seale them up, that is, ratifie and confirme them, let them onely be of authority among his schollers, goe not the wayes of humane policies, use not any devilish arts,

arts, look not for ſuccour in any unlawfull way, but hold you cloſe to the rules of Chriſt, that *Immanuel* may own you, and you are well enough; this is the laſt uſe I ſhall make of it, becauſe the Lord Jeſus doth thus order all things for the welfare and good of his Church and people, therefore if we would bee ſafe, let us engage Jeſus Chriſt cloſely, let us hold him with us, and wee are well enough; and herein Honorable and beloved, I more eſpecially direct my ſpeech to you that are called to be the great Councell of the Kingdome, according to my poore underſtanding, you never ſtood in more need of help, then you doe at this day, your enemies are very many, and full of rage and fury; and your friends truely, they are but few, and they divided amongſt themſelves, they are jealous one of another, and many of them jealous of you, and what advice, to give you, ſo to ſteere your counſels and courſes, to give that ſatisfaction, which (I think) you would bee glad to doe to honeſt men, diſſenting one from another; the Lord knowes I cannot imagine, what it ſhould be, it is a hard thing to ſay in theſe difficulties, what you ſhould doe, in the wayes of humane wiſdome, to ſatisfie the people, and to ſettle and ſave the Kingdome; but I am ſure my Text doth furniſh mee with ſomewhat upon which I can pawn what ever is pretious to mee, and venture my everlaſting comfort upon it, if the Lord direct you to take that courſe, you may yet ſave your ſelves, and this Kingdome, that is, hold *Immanuel* to you, bind up *Immanuels* lawes and teſtimonies, let Jeſus Chriſt but be ingaged with you, and he hath wayes to fetch all about again, beyond what the heart of man can think of. Truly the mercy which this day wee praiſe God for, is a great pledge and evidence

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to us, how easily the Lord could doe it, when with a small handfull such a thing was done, and at such a season able time, when (I am confident) the Malignant enemies throughout the Kingdom, had set and appointed to have had risings in every corner of the land, (which I conceive is the reason, why they so cry it down as an untruth, that they might hold up the spirits of them, who run in the same way) a little check to our Forces there, would probably have made evill affected men in forty places of the Kingdome to have appear'd suddenly; Now the Lord comming in thus unexpectedly, and dashing them thus easily, lets us see how soone hee can turn the stream; That you may therefore ingage *Immanuel* to own you, I beseech you receive this humble advice, which I give you in his Name, doe you obey his will in it, I dare promise you, he will yet be with you, and doe all your work for you.

Humble your selves deeply under that hand of God, which is gone out against you, God hath now layed you very low; it's true, there was never Parliament of *England*, upon which God hath powred so many favours, so many deliverances and victories, and it's as true that there was never Parliament upon which God hath powred so much scorne; the glory and honour of Parliamentary Authority, seems now utterly lost, and like the lost innocent state of man, never more to be repaired, but by an *Immanuel*, none but Jesus Christ is able to repaire this dishonour, and reproach, scorn, and hatred, which is cast upon the Parliament; now if you expect any reparation from him, you must put your mouth into the dust, humble your souls, acknowledg the Lord to be righteous in all the contempt that he hath powred upon you; and that you have deserved far worse at his hands then hee hath done unto you.

2. Lock into your own hearts & lives, enquire whether you walk as a people whom *Immanuel* may bee the head and leader of; whether you be a company that Jesus Christ may take any pleasure in or delight to regard and prosper you in your wayes: Inquire whether there be not found amongst you many who never knew Jesus Christ, nor any saving work of his upon your own hearts, whether there be not adulterers among you, men that keep harlots, whether there be no haters of goodnesse, unjust men, and oppressors, Blasphemers, and Drunkards; pardon this plaine language, you know other people talke these things, I doe not charge you with them, but I professe, if you intend *Immanuel* should look towards you, you must look into your hearts to see whether these things be not so, if they be, labour by his strength to cast them out; by unfained repentance for the Lord delights not, (though he knowes how to make use of all) to blesse men that will walke in wayes so contrary to him; and

3. In your Parliamentary wayes, if you would have *Immanuel* be with you, look that all your proceedings bee according to the rules of righteousnesse; you cannot be ignorant of the reports of many, it may be some of them ill affected men, it may be some others of them through mistake have suffer'd and so are prejudiced against you, but you cannot but know that there are reports over all the Kingdom, how that in some of the Committees there is as great oppression, and injustice as was ever found in the High Commission, and Star-chamber, those Courts that God hath defiled like *Tophet*; Make an inquiry after these things; for beleeve it, if such things be found amongst you, and that through sinfull negligence or carelesnesse, they bee not looked into, and amended, the Lord will not regard you, and you

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and wee are a loſt people, if *Immanuel* own you not: And laſtly,

Looke (I beſeech you) to *Immanuels* cauſe above all things elſe, if you would have him; own your cauſe, bee you faithfull in his cauſe, and to this end looke back into the Vowes and Covenants you have made, into the ſolemn oaths you have ſworn, in the time of your diſtreſſe, with hands lifted up to the moſt High God; remember how many promiſes you have made concerning Religion, in matters of Faith, Worſhip and Government, whether the Oaths of God which are upon you are performed, and take into your thoughts, as neere as you can remember, the counſell that hath been given you either by the Aſſembly of Divines you have called to attend that ſervice, or by any other Miniſters of God, whom you have called to Preach upon theſe ſolemne dayes, and know ye that what counſell from *Immanuel* hath been given muſt bee obeyed, you muſt not ſquare his counſels to ſerve your owne deſignes, but all your deſign muſt bee to advance his cauſe and Kingdome, hee will not have any Agitators in his Army, that ſhall give check and lawes to him, but he will be Lord of all, or he will break all; therefore for the Lords ſake, make Chriſts cauſe the cauſe of Religion, the cauſe of Worſhip, the cauſe of Juſtice, the cauſe of righteouſneſſe, make it yours, and promote it ſeriouſly & unanimouſly, and if there have been got in amongſt you, any factions or diviſions, any driving of parties, or ſiding with this or the other, becauſe you would have your part goe well, throw them all in the duſt, lay them aſide, know not the meaning of being of ſuch a party, or ſuch a party, but with a ſingle heart do that which Chriſt would have you doe, and hold to it, Vote not one thing this day 4.

day to pleaſe one party, and then another thing, another time, to pleaſe another party, but let your Rule bee the ſame, and your heart be right, and alwayes the ſame. Honored and Beloved, if you take this courſe, *Immanuel* will owne you, but if you try other wayes, hee knowes how to break and daſh all your deſignes, all your hope is onely in him: I conclude with that ſpeech of the Prophet *Azariah*, 2 *Chron.* 15. 2. *The Lord is with you, while ye be him, and if yee ſeek him, hee will bee found of you, but if ye forſake him, he will forſake you*, and if the Lord forſake you, ye are loſt: Conſider what I have ſaid, and the Lord give you underſtanding in all things.

**FINIS.**